

## Curriculum and Calendar

Faculty:

**Professor Jeremy Cohen (Tel Aviv University)**

**Emerita Professor Sheila Delany (Simon Fraser University)**

**Professor Daniel J. Lasker, Norbert Blechner Professor of Jewish Values (Ben-Gurion University of the Negev)**

**Associate Professor Sara Lipton (SUNY-Stony Brook)**

**Professor Irven Resnick (University of Tennessee, Chattanooga)**

**Professor Robert Stacey (University of Washington)**

**Week I. July 13-18:**

**Orientation: Sunday 13 July:** Evening Buffet and Welcome.

**Library Registration: Monday, 14 July (morning):** orientation (Irven M. Resnick); Transfer to Bodleian library to obtain library cards; visit to Bodleian library, rare books and manuscripts, to view rare medieval Hebrew and Latin manuscript materials and to acquaint faculty with resources available to them at the Bodleian.

**Monday, 14 July (afternoon) (Jeremy Cohen):**

Contours of the Jewish Experience in Medieval Christendom

**Read:** Matthew, John, Galatians, Romans 1-11 (Reading 1.1)

**Recommended:** David Biale, ed., *Cultures of the Jews* (New York: Schocken Books, 2002): 389-516 . (Reading 1.2)

**Tuesday, 15 July (morning): *Adversus Judaeos* in patristic preaching** (Jeremy Cohen)

**Read:**

**Read:**

Melito of Sardis, *On the Pascha* (<http://www.kerux.com/doc/0401A1.asp>) (Reading 1.3)

John Chrysostom, Sermons 1 and 8 Against the Jews, in Wayne A. Meeks and Robert L. Wilken, *Jews and Christians in Antioch in the First Four Centuries of the Common Era*, pp. 83-126. (Reading 1.4)

**Tuesday, 15 July (afternoon): Saint Augustine and the Jews** (Jeremy Cohen)

**Read:**

Augustine, *Contra Faustum*, Book 12; *De civitate Dei* 18.46 (Reading 1.5); *Tractatus adversus Judaeos* (Reading 1.6)

Jeremy Cohen, "Augustine's Doctrine of Jewish Witness Revisited," *Journal of Religion* 89 (2009): 564-578. (Reading 1.7)

Amnon Linder, *The Jews in Legal Sources of the Early Middle Ages*, pp. 257-332, 417-443. (Reading 1.8)

### **Wednesday, 16 July:** Informal Meetings and Research

### **Thursday 17 July:**

#### **Morning session:** Crusades and Crusading

#### **Read:**

Robert Chazan, *European Jewry and the First Crusade*, pp. 243-297. (Reading 1.9)

Jeremy Cohen, *Sanctifying the Name of God*, pp. 13-30 (Reading 1.10)

Bernard of Clairvaux, Letter 363. (Reading 1.11)

Peter the Venerable, Letter 130. (Reading 1.12)

#### **Afternoon session:** Twelfth-Century Philosophical Polemics and Theology (Irven Resnick)

**Read:** Odo of Tournai, *A Disputation with a Jew*, Leo

(Reading 1.13)

Peter Alfonsi, *Dialogues with Moses the Jew* (selections) (Reading 1.14)

Peter the Venerable, *Against the Inveterate Obstinacy of the Jews* (selections)

(Reading 1.15)

### **Friday, July 18:** Popes, Canonists, Friars; The Attack on Rabbinic Judaism (Jeremy Cohen)

#### **Read:**

Solomon Grayzel, *The Church and the Jews in the Thirteenth Century*, rev. ed. (New York, 1966): **skim** 296-299, 86-143, 306-313, 178-295 (in that order) **read carefully** letters 96, 104, and 119 with long note. (Reading 1.16)

Walter Pakter, *Medieval Canon Law and the Jews*, pp. 70-83, 321-330. (Reading 1.17)

## **Week II: July 21-25 Theology in Art and Images**

**Monday 21 July:** *Topics to be covered include the introduction of a Jewish iconography, visual typology, Synagoga personified.*

#### **Readings:**

1. Ruth Mellinkoff, "The round, cap-shaped hats on Jews in BM Cotton Claudius B .iv," *Anglo-Saxon England* 2 (1973): 155-165. (Reading 2.1)

2. Anna Abulafia, "An Eleventh-century Exchange of Letters between a Christian and a Jew," *Journal of Medieval History* 7 (1981): 153-174. (Reading 2.2)

#### **Suggested Additional Readings:**

1. Michele Beaulieu, "Communication sur le prétendu bonnet juif," *Bulletin de la Société nationale des antiquaires de France* (January, 1972): 29-44. (Reading 2.3)

2. Elliott Horowitz, "Visages du Judaïsme: De la barbe en monde juif et de l'élaboration de ses significations," *Annales HSS* 49 (1994):1065-1090. (Reading 2.4)

3. Robert Bartlett, "Symbolic Meanings of Hair in the Middle Ages," *Transactions of the Royal Historical Society* 6th series, 4 (1994): 43-60. (Reading 2.5)
4. T.A. Heslop, "Worcester Cathedral Chapter House and the Harmony of the Testaments," in Paul Binski and W. Noel, eds., *New Offerings, Ancient Treasures: Essays in Medieval Art for George Henderson* (Stroud, 2001), pp. 281-311. (Reading 2.6)
5. Bernhard Blumenkranz, "Synagoga': mutations d'un motif de l'iconographie médiévale (Allemagne, 12e-15e siècles)," in *Hellenica et Judaica*, ed. A. Caquot et al. (Louvain and Paris, 1986), pp. 349-355. (Reading 2.7)
6. Nina Rowe, "Synagoga tumbles, a rider triumphs: clerical views and the Fürstenportal of Bamberg Cathedral," *Gesta* 45 (2006): 15-42. (Reading 2.8)
7. Wolfgang S. Seiferth, *Synagogue and Church in the Middle Ages: Two Symbols in Literature and Art* (New York, 1970). (Reading 2.9)

## **Tuesday, 22 July: Signs of Otherness. Jews in Gothic Art (Sara Lipton)**

*Topics to be covered include anti-Jewish caricature, host desecration imagery, Passion iconography.*

### **Readings:**

1. Debra Higgs Strickland, *Saracens, Demons, and Jews: Making Monsters in Medieval Art* (Princeton and Oxford, 2003), pp. 95-155. (Reading 2.10)
2. Sara Lipton, "Where are the Gothic Jewish Women? On the Non-Iconography of the Jewess in the Cantigas de Santa Maria," *Jewish History* 22 (2008): 139-177. (Reading 2.11)
3. James Marrow, "Circumderint me canes multi: Christ's Tormenters in Northern European Art of the Later Middle Ages," *Art Bulletin* 59 (1977): 167-181. (Reading 2.12)

### **Suggested Additional Readings:**

1. Suzanne Lewis, "Tractatus Adversus Judaeos in the Gulbenkian Apocalypse," *Art Bulletin* 68 (1986): 543-566. (Reading 2.13)
2. Sara Lipton, *Images of Intolerance*, Chapters One and Two. (Reading 2.14)
3. Diane Hughes, "Distinguishing Sign: Ear-rings, Jews, and Franciscan Rhetoric in the Italian Renaissance City," *Past and Present* 112 (1986): 3-59. (Reading 2.15)
4. Michael Camille, *The Gothic Idol*, Chapter Four. (Reading 2.16)

**Wednesday, 23 July:** Informal Meetings and Research

**Thursday 24 July: (Morning session): Representations of Heresy and Witchcraft.**

Topics include the visual conflation of Jews and heretics, heresy as disease, accusations of animal worship, sexual and gendered polemics, and images of the devil.

**Readings:**

1. Sara Lipton, *Images of Intolerance*, Chapter Four. (Reading 2.17)
2. Dorinda Neave, "The Witch in 16th Century German Art," *Woman's Art Journal* 9:1 (1988): 3-9. (Reading 2.18)

**Suggested Additional Readings:**

1. Walter Cahn, "Heresy and the Interpretation of Romanesque Art," in *Romanesque and Art*. Ed. Neil Stratford, pp. 27-33. (Reading 2.19)
2. "She-man: Visual Representations of Witchcraft and Sexuality in Sixteenth-Century Europe," in *Venus and Mars: Traditions of Love and War in Medieval and Early Modern Europe*, ed. Andrew Lynch and Philippa Maddern (Perth: University of Western Australia Press, 1995), pp. 147-90. (Reading 2.20)
3. Charles Zika, "Cannibalism and Witchcraft in Early Modern Europe: Reading the Visual Images," *History Workshop Journal* 44 (1997): 77-105. (Reading 2.21)
4. Charles Zika, *The Appearance of Witchcraft: Print and Visual Culture in Sixteenth-Century Europe* (London: Routledge, 2007). (Reading 2.22)
5. Linda Hulst, "Baldung and the Witches of Freiburg: The Evidence of Images," *Journal of Interdisciplinary History* 18 (1987): 249-76. (Reading 2.23)
6. Henry Kraus, *The Living Theatre of Medieval Art*. (Reading 2.24)
7. Elizabeth Pastan, "Tam Haereticos Quam Judaeos: Shifting Symbols in the Glazing of Troyes Cathedral," *Word and Image* 10 (1994): 66-83. (Reading 2.25)

**Thursday 24 July: (Afternoon session): The Non-European Other. Depictions of Muslims and Africans.**

**Readings:**

1. Robert Bartlett, "Illustrating Ethnicity in the Middle Ages," in *The Origins of Racism in the West*, ed. Miriam Eliav Feldon et al. (Cambridge, 2009), pp. 132-156. (Reading 2.26)
2. Debra Higgs Strickland, *Saracens, Demons, and Jews: Making Monsters in Medieval Art* (Princeton and Oxford, 2003), pp. 157-209. (Reading 2.27)

**Suggested Additional Readings:**

1. Michael Camille, *The Gothic Idol*, Chapter Three. (Reading 2.28)
2. Paul Kaplan, "Black Africans in Hohenstaufen Art," *Gesta* 26.1(1987): 29-36. (Reading 2.29)

3. William Chester Jordan, "The Last Tormenter of Christ," *Jewish Quarterly Review* 78 (1987): 21-47. (Reading 2.30)

4. Jean Devisse, *The Image of the Black in Western Art* (Cambridge, 1979). (Reading 2.31)

**Friday, 25 July: Visit to the Ashmolean Museum (Oxford)**

**Week III: 28 July-1 August**

**Monday 28 July: The Beginnings of the Jewish Critique of Christianity (Daniel Lasker)**

**Readings:**

Herford, R. Travers. *Christianity in Talmud and Midrash*, pp. 35-96. (Reading 3.1)

Lasker, Daniel J., and Sarah Stroumsa, *The Polemic of Nestor the Priest*. Jerusalem, 1996, vol. 1, pp. 13-89. (Reading 3.2)

Lasker, Daniel J., "The Jewish Critique of Christianity – In Search of a New Narrative," *Studies in Christian-Jewish Relations*, 6 (2011): Lasker 1-9. (Reading 3.3)

---, "The Jewish Critique of Christianity under Islam," *Proceedings of the American Academy for Jewish Research* 57 (1991): 121-153. (Reading 3.4)

Saadia Gaon, *The Book of Beliefs and Opinions*, trans. by Samuel Rosenblatt, New Haven, 1948, pp. 103-110; 157-167; 312-322. (Reading 3.5)

**Tuesday, 29 July (Morning): The Transition of the Jewish critique of Christianity to Christendom. (Daniel Lasker)**

**Readings:**

Berger, David, "Mission to the Jews and Jewish-Christian Contacts in the Polemical Literature of the High Middle Ages," *The American Historical Review*, 91:3 (June, 1986): 576-591. (Reading 3.6)

Chazan, Robert, "The Christian Position in Jacob Ben Reuben's *Milhamot Ha-Shem*." *From Ancient Israel to Modern Judaism. Intellect in Quest of Understanding. Essays in Honor of Marvin Fox*. Eds. Jacob Neusner, et al.; 4 vols.; Atlanta: Scholars Press, 1989. 2: 157-170. (Reading 3.7)

Kimhi, Joseph, *The Book of the Covenant*, trans. F. Talmage (Toronto, 1972). (Reading 3.8)

**Recommended:**

Lasker and Stroumsa, *Nestor the Priest*. Vol. 1, pp. 93-131. (Reading 3.9)

Lasker, Daniel J. "Jewish-Christian Polemics in Transition: From the Lands of Ishmael to the Lands of Edom," in Benjamin Hary, et al., eds., *Judaism and Islam: Boundaries, Interaction, and Communication*. Leiden, 2000, pp. 53-65. (Reading 3.10)

---, Jewish-Christian Polemics at the Turning Point: Jewish Evidence from the Twelfth Century, *Harvard Theological Review* 89:2 (1996): 161-173. (Reading 3.11)

**Tuesday, 29 July (Afternoon):** Changing Christian Attitudes in the Thirteenth Century and the Disputation of Paris (Daniel J. Lasker)

**Readings:**

Chazan, Robert, *Daggers of Faith: Thirteenth-Century Christian Missionizing and the Jewish Response*. Berkeley: University of California Press, 1989. (selections) (Reading 3.12)

Friedman, John, Jean Connell Hoff, and Robert Chazan, *The Trial of the Talmud: Paris, 1240*, pp. 102-158. (Reading 3.13)

Rosenthal, Judah, "The Talmud on Trial," *Jewish Quarterly Review* 47 (1956): 58-76; 145-69. (Reading 3.14)

**Recommended:**

Friedman, et al., *The Trial of the Talmud: Paris, 1240*, pp. 1-92. (Reading 3.15)

**Wednesday, 30 July:** Informal Meetings and Research

**Thursday 31 July (Morning):** Disputation of Barcelona and its Aftermath; The First Expulsions (England, 1290; France, 1306) (Daniel J. Lasker)

**Readings:**

Chazan, Robert. *Barcelona and Beyond: the Disputation of 1263 and its Aftermath*. Berkeley: University of California Press, 1992. (selections) (Reading 3.16)

Maccoby, Hyam, trans. *Judaism on Trial: Jewish-Christian Disputations in the Middle Ages*. Rutherford, N.J.: Fairleigh Dickinson University Press, 1982. Pp. 102-150. (Reading 3.17)

**Thursday, 31 July (Afternoon):** Philosophical Polemics (Daniel J. Lasker)

**Readings:**

Albo, Joseph, *Book of Principles*, ed. Isaac Husik, Philadelphia, 1940, vol. 3, chap. 25, pp. 217-45. (Reading 3.18)

Crescas, Hasdai, *The Refutation of the Christian Principles*. Trans. Daniel J. Lasker. Albany: State University of New York, 1992 (selections). (Reading 3.19)

Duran, Profiat, "Be Not like your Fathers," in Franz Kobler (ed.), *Letters of Jews through the Ages from Biblical Times to the Middle of the Eighteenth Century*, London 1953, pp. 276-282. (Reading 3.20)

**Recommended:**

Lasker, Daniel J., "Averroistic Trends in Jewish-Christian Polemics in the Late Middle Ages," *Speculum* 55:2 (1980): 294-304. (Reading 3.21)

**Friday 1 August:** Popular Polemics and the Legacy of the Medieval Jewish Critique of Christianity (Daniel J. Lasker)

**Readings:**

Berger, David, *The Jewish-Christian Debate in the High Middle Ages*, Philadelphia, 1979, pp. 41-80. (Reading 3.22)

Isaac of Troki, *Faith Strengthened*, trans. Moses Mocatto London, 1851 (reprinted, New York, 1970), pp. 5-50. (Reading 3.23)

Lasker, Daniel J., "Transubstantiation, Elijah's Chair, Plato, and the Jewish-Christian Debate," *Revue des Etudes Juives*, 143:1-2 (January-June, 1984): 31-58. (Reading 3.24)

**Recommended:**

Lasker, Daniel J., "Jewish Anti-Christian Polemics in the Early Modern Period: Change or Continuity?" in Chanita Goodblatt and Howard Kreisel, eds., *Tradition, Heterodoxy and Religious Culture: Judaism and Christianity in the Early Modern Period*, Beer Sheva, 2006, pp. 469-488. (Reading 3.25)

**Week IV: The Jews of Medieval England (Robert Stacey)**

**Sunday, August 3:** Walking Tour of Medieval Jewish Oxford (optional)

**Reading:** Pam Manix, "Oxford: Mapping the Medieval Jewry," in *The Jews of Europe in the Middle Ages (Tenth to Fifteenth Centuries)*, ed. Christoph Cluse (Brepols: Turnhout, 2004), 405-420. (Reading 4.1)

**Optional Additional Reading:** Cecil Roth, *The Jews of Medieval Oxford* (Oxford, 1951) (Reading 4.2)

**Monday, August 4:** The First Century of Anglo-Jewry

**Reading:**

1) Richard Huscroft, *Expulsion: England's Jewish Solution* (Tempus: Stroud, 2006), 11-37. (Reading 4.3)

2) R. C. Stacey, "Jewish Lending and the Medieval English Economy," in *A Commercialising Economy: England 1086 to c. 1300*, ed. Richard H. Britnell and Bruce M.S. Campbell (Manchester Univ. Press, 1995), 78-88. (Reading 4.4)

**Tuesday, August 5:** The Angevin Transformation

**Morning:** The Origins of the Ritual Murder Charge

**Reading:**

- 1) *Thomas of Monmouth: The Life and Miracles of St. William of Norwich*, ed. Augustus Jessop and M. R. James (Cambridge, 1895), Books I and II only. (Reading 4.5)
- 2) R. C. Stacey, "People and Places in the *Life of St. William of Norwich*," unpublished essay, 2009. (Reading 4.6)

**Afternoon:** Lending and Legal Status

**Reading:**

- 1) Huscroft, *Expulsion*, 38-81. (Reading 4.7)
- 2) Stacey, "Jewish Lending and the Medieval English Economy," 88-97. (Reading 4.8)
- 3) Stacey, "The Massacres of 1189-90 and the Origins of the Jewish Exchequer," and Paul R. Hyams, "Faith, Fealty and Jewish 'Infideles' in Twelfth-Century England," in *Christians and Jews in Angevin England: The York Massacre of 1190, Narratives and Contexts*, ed. Sarah Rees Jones and Sethina Watson (Boydell & Brewer: York Medieval Press, 2013), 106-147. (Reading 4.9)

**Wednesday, August 6: Informal Meetings and Research**

**Thursday, August 7:** The Thirteenth-Century Crisis

**Morning:** *A Community in Crisis, 1199-1272*

**Reading:**

- 1) Huscroft, *Expulsion*, 82-111. (Reading 4.10)
- 2) Stacey, "The English Jews under Henry III," in *The Jews in Medieval Britain: Historical, Literary and Archaeological Perspectives*, ed. Patricia Skinner (Boydell: Woodbridge, 2003), 41-54. (Reading 4.11)
- 3) Stacey, "The Conversion of Jews to Christianity in Thirteenth-Century England," *Speculum* 67 (1992), 263-83. (Reading 4.12)

**Optional Reading:**

Stacey, "1240-1260: A Watershed in Anglo-Jewish Relations?" *Historical Research* 61 (1988), 135-150. (Reading 4.13)

**Afternoon:** The Shape of Medieval English Antisemitism

**Reading:**

"The Passion of Adam of Bristol," unpublished translation of a 13<sup>th</sup> century ritual crucifixion tale. (Reading 4.14)

**Optional Reading:**

- 1) Anthony Bale, "Fictions of Judaism in England before 1290," in *The Jews in Medieval Britain*, ed. Patricia Skinner (2003), 129-144. (Reading 4.15)
- 2) Stacey, "'Adam of Bristol' and Tales of Ritual Crucifixion in Medieval England," *Thirteenth-Century England 11* (Boydell & Brewer: Woodbridge, 2007), 1-15. (Reading 4.16)

**Friday, August 8:** Explaining the Expulsion

**Reading:**

- 1) Huscroft, *Expulsion*, 112-64. (Reading 4.17)



- 2) Stacey, "Jewish Lending and the Medieval English Economy," 98-101. (Reading 4.18)
- 3) Stacey, "Antisemitism and the Medieval English State," in *The Medieval English State: Essays Presented to James Campbell*, ed. John R. Maddicott and David M. Palliser (Hambledon Press, 2000), 163-177. (Reading 4.19)
- 4) Stacey, "Parliamentary Negotiation and the Expulsion of the Jews from England," in *Thirteenth-Century England VI*, ed. Richard H. Britnell, Robin Frame, and Michael Prestwich (Boydell & Brewer: Woodbridge, 1997), 77-101. (Reading 4.20)

### Optional Reading:

Paul A. Brand, "Jews and the Law in England, 1275-1290," *English Historical Review* 115 (2000), 1138-1158. (Reading 4.21)

## Week V. August 11-15: the Jews of England

### Monday 11 August: (Toward a dialectics of) Representing Jews in Middle English literature: In their own voices. (Sheila Delany)

Medieval Catholic writers' representation of Jews was not completely monodimensional. Moreover, Jews living in England expressed and represented themselves in various literary genres. To take account of this fuller picture, we will begin with a few Jewish-authored texts of English provenance, then move to a number of Catholic-authored texts and excerpts offering various representations within the necessarily anti-Semitic framework of their theology. Since medieval England was a plurilinguistic culture, our sources may be translated from Latin, Hebrew or French as well as Middle English (itself a synthesis with five regional dialects).

### Reading:

- 1) Meir ben Elijah of Norwich, "Piyyut" ("Hymn" or "Ode" on the 1290 expulsion and other events). In Susan Einbinder, "Meir of Norwich : Persecution and poetry among medieval English Jews," *Journal of medieval history* 26/2 (2000), 145-63. (Reading 5.1)
- 2) Berechiah ben Natronai ha-Nakdan, " *Fables of a Jewish Aesop*, trans. Moses Hadas (Columbia University Press 1967; repr. Boston: Nonpareil, 2001). Author's Proem and Fables #1-3 ,10, 12, 20, 36, 56, 95, 101, 111, epilogue (pp. 232-33). Most of these are only 1 or 2 pages long. You may be able to relate some of these to real incidents or situations in England or among English Jews, based on your readings in previous weeks of the course. (Reading 5.2)
- 3) \_\_\_\_\_ . *On the virtues of stones*, trans. Gerrit Bos in *Etudes sur le Judaïsme medieval*, vol. 40 (Brill, 2010). Introduction (pp. 1-9 only) and sample text (pp. 22, 24, 26). The unique MS of this text is at the Bodleian Library. (Reading 5.3)
- 4) Abraham ibn Ezra, *The Sabbath Epistle*, trans. Mordechai S. Goodman (Ktav, 2009). Author's Preface and Introduction (pp. 1-8), Third Gate (pp. 37-46). (Reading 5.4)
- 5) \_\_\_\_\_ . Lyrics in *The Penguin Book of Hebrew Verse*, ed. T. Carmi, pp. 353-55. Although not native to England, A. traveled and lived there during the mid-twelfth century. (Reading 5.5)

### Suggested Critical reading:

- 1) Michael Chernick, "Marie de France in the synagogue," *Exemplaria* 19/1 (2007), 183-

205. (Reading 5.6)

2) Colin Richmond, "Englishness and medieval Anglo-Jewry," in S. Delany, ed. *Chaucer and the Jews. Sources, contexts, meanings* (Routledge, 2002), 213-28. (Reading 5.7)

3) Raphael Loewe, "Jewish scholarship in England", 125-137 only, in *Three centuries of Anglo-Jewish history* (1960). (Reading 5.8)

### Optional:

Frojmovic, Olszowy-Schlanger and de Visscher items in *Crossing borders. Hebrew manuscripts as a meeting-place of cultures*, ed. P. van Boxell and S. Arndt (Oxford: Bodleian Library, 2009), pp. 45-56, 115-22, and 123-32. NB: This beautifully illustrated slim paperbound volume is available at the Bodleian giftshop, and the MSS discussed can be viewed at the Bodleian Library.

### Tuesday 12 August (morning): Secular genres. (Sheila Delany)

#### Reading:

1) *The book of Margery Kempe*, Chapters 79-80; trans. B. A. Windeatt (Penguin, 1985), or any other complete version. (Reading 5.9)

2) *A medieval book of beasts*, Chapters 4 (Panther), 12 (Hyena) and 69 (Little owl), ed./trans. Willene B. Clark (Woodbridge: Boydell, 2006). A related and similar text, written in England about 1200, can be accessed at [www.abdn.ac.uk/bestiary/](http://www.abdn.ac.uk/bestiary/); this is the Aberdeen Bestiary, folios 9r and 9v (panther), 11 r and 11 v (hyena) 35v (night-owl). (Reading 5.10)

3) Ranulf Higden, exemplum from *Polychronicon* (trans. John Trevisa in the 14<sup>th</sup> C.); p. 31 in Bale, *The Jew in the medieval book. English antisemitisms, 1350-1500* (Cambridge University Press, 2006). (Reading 5.11)

4) Froissart's *Chronicle*, Chap. 245 (pp. 204-08) in John Jolliffe, trans. (Modern Library, 1960). (Reading 5.12)

5) *Mandeville's travels*, chapters 2 and 11. There are many paperback translations, including several from Penguin, and a Kindle version. The Middle English (translated from Anglo-Norman) can be accessed online via TEAMS or the Hakluyt Society. (Reading 5.13)

6) *The siege of Jerusalem*, trans. Adrienne Williams-Boyarin (Broadview, 2013). Prologue, lines 1-38; from Passus 1, lines 289-304; omit Passus 2; from Passus 3, lines 445-526; omit Passus 4; from Passus 5, lines 1069-1112; from Passus 6, lines 1229-1340 (end). (Reading 5.14)

#### Suggested Critical reading:

1) Deborah Hassig, *Medieval bestiaries. Text, image, ideology* (Cambridge University Press, 1995), Chapters 13 ("The idolatrous Jew: The hyena) and 14 ("The true panther"). (Reading 5.15)

2) Elisa Van Court on *The siege of Jerusalem* in Delany, *Chaucer and the Jews*, pp. 165-84. (Reading 5.16)

3) Bale, "History: The Jew of Tewkesbury," Chapter 2 in *The Jew in the medieval book*. (Reading 5.17)

4) Daniel Boyarin, *Unheroic conduct...the invention of the Jewish man* (University of

California Press, 1997), pp. 43-46, 51-53, 107-124. (Reading 5.18)

## **Tuesday 12 August (afternoon): Religious writing.**

### **Reading:**

- 1) John Lydgate, "Prayer to St. Robert," Appendix 2 in Bale, *The Jew in the medieval book*. Pp.173-74. (Reading 5.19)
- 2) The Wakefield "Pharaoh" (#7) and "Pilgrims" (# 29) plays in *The Wakefield mystery plays*, ed. Martial Rose (Norton, 1961) or any other edition. (Reading 5.20)
- 3) The York "Moses and Pharaoh" and "The death of Christ" plays in *York mystery plays*, ed. Richard Beadle and Pamela King (Oxford: Clarendon, 1984) or any other edition. (Reading 5.21)
- 4) Lyrics: "A light is come" (#24), "A springtide song" (#54) in *English lyrics of the XIIIth century*, ed. Carleton Brown (Oxford: Clarendon, 1932); translation in course materials. (Reading 5.22)
- 5) Sermon: excerpts from Wimbledon's sermon (delivered 1388 at Paul's Cross, London), lines 902-27 on opening the first seal in John's *Revelation*, and lines 1046-54; translation available in course materials. Full text in *Wimbledon's sermon*, ed. Ione K. Knight (Pittsburgh: Duquesne University Press, 1967). Also, in *Middle English sermons*, ed. Woodburn O. Ross (London, 1940), EETS o.s. #209: Sermon 11 (pp. 63-66); Sermon 20 (p. 117); Sermon 22 (pp. 128--bottom-130); Sermon 31 (p. 159); (Reading 5.23)

### **Suggested Critical reading:**

- 1) Denise Despres on the Vernon manuscript in Delany, *Chaucer and the Jews*. (Reading 5.24)
- 2) Anthony Bale, "Miracle of the boy singer", Chapter 3 in *The Jew in the medieval book*. (Reading 5.25)
- 3) Erich Auerbach, "Figura", in *Scenes from the drama of European literature* (New York: Meridian, 1959), parts 2, 3 and 4. (Required for drama readings.) (Reading 5.26)

## **Wednesday, 13 August: Informal Meetings and Research**

## **Thursday 14 August: Chaucer.**

### **Reading:**

Geoffrey Chaucer, "The Prioress's prologue and tale", "Parson's tale" lines 586-599 (on swearing) in *The Canterbury Tales*, any edition or translation. (Reading 5.27)

### **Suggested Critical reading:**

- 1) Christine Rose on *Man of Law*, William Jordan on *Pardoner*, Sheila Delany on *Prioress*, Jerome Mandel on *Sir Thopas* in Delany, *Chaucer and the Jews*. (Reading 5.28)
- 2) S. Delany, "The Jewish connection: Chaucer and the Paris Jews, 1394", in *Locating the*

*past/Discovering the present*, ed. David Gay and Stephen Reimer (Edmonton: University of Alberta Press, 2010), 1-22. (Reading 5.29)

**Friday, 15 August:** Concluding session (Irvan Resnick) and Departures